OBSERVATIONS
VPON
Religio Medici.

Occasionally Written
By Sir *Kenelme Digby*, Knight

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OBSERVATIONS

UPON

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LONDON.

OBSERVATIONS VPON *Religio Medici.*

To the Right Honourable *Edward* Earle of *Dorſet*, Baron of *Buckhurſt*, &c.

My Lord,

I Received yeſternight, your Lordſhips of the nineteenth current; wherein you are pleaſed to obleige me, not only by extreame gallant expreſsions of favour

and kindneſſe: but likewiſe
by taking ſo farre into your
care the expending of my
time during the tediouſneſſe
of my reſtraint, as to recom-
mend to my reading a *Book*,
that had received the honour
and ſafeguard of your appro-
bation, for both which I moſt
humbly thanke your Lord-
ſhip. And ſince I cannot, in
the way of gratefullneſſe ex-
preſſe unto your Lordſhip as
I would thoſe hearty ſenti-
ments I have of your good-
neſſe to me; I will at the leaſt
endeavour, in the way of *Duty*
and obſervance, to let you ſee
how the little needle of my
Soule is throughly touched at
the

the great loadstone of yours, and followeth suddainly and strongly which way soever you becken it. In this occasion, the magneticke motion, was impatience to have the *Booke* in my hands that your Lordship gave so advantageous a carecter of; whereupon I sent presently (as late as it was) to *Pauls* Church-yeard, for this favourite of yours, *Religio Medici:* which after a while found me in a condition fit to receive a Blessing by a visit from any of such Masterpeeces as you looke upon with gratious eyes; For I was newly gotten into my Bed. This good natur'd creature I

could easily perswade to be my Bedfellow, and to wake with mee as long as I had any edge to entertaine my selfe with the delights I sucked from so noble a conversation. And truly (my Lord) I closed not my eyes till I had enricht my selfe with, (or at least exactly surveyed) all the treasures that are lapped up in the folds of those few sheets. To returne onely a generall commendations of this curious peece, or at large to admire the authors Spirit and smartnes, were too perfunctory an accompt, and too slight a one, to so discerning and steddy an eye as yours, after so particular

lar and encharged a ſummons to read heedfully this diſcourſe. I will therefore preſume to blot a ſheete or two of paper with my reflections upon ſundry paſſages through the whole context of it, as they ſhall occurre to my remembrance. Which now your Lordſhip knoweth this packet is not ſo happy as to carry with it any other expreſsion of my obſequiouſneſſe to you, It will bee but reaſonable, you ſhould even here, give over your further trouble of reading, what my reſpect ingageth mee to the writing of

whoſe firſt ſteppe is inge-

nuity

nuity and a well natur'd even-neſſe of *Iudgement*, ſhall bee ſure of applauſe and faire hopes in all men for the reſt of his *Iourney*: And indeed (my Lord) me thinketh this Gentleman ſetteth ont excellently poiſed with that happy temper; and ſheweth a great deale of *Iuditious* piety in making a right uſe of the blind zeal that *Bigots* looſe themſelves in. Yet I cannot ſatiſfie my doubts throughly, how hee maketh good his profeſſing to follow the great wheele of the Church in matters of *Divnity*: which ſurely is the ſolid Baſis of true *Religion*: for to doe ſo, without jar-

ring against the conduct of that first mover by Eccentricall and irregular motions, obleigeth one to yeeld a very dutifull obedience to the determinations of it without arrogating to ones selfe a controling ability in liking or misliking the faith, doctrine and constitutions of that *Church* which one looketh upon as their North starre: *Whereas if* I mistake not this author approveth the Church of *England* not absolutly but comparatively with other reformed Churches.

My next reflection is concerning what he hath sprinkled (most wittily) in severall Places,

Places, concerning the nature and immortality of a humane ſoule, and the condition and ſtate it is in, after the diſſolution of the body. And here give me leave to obſerve what our Countryman *Roger Bacon* did long agoe; That thoſe ſtudents who buſie themſelves much with ſuch notions, as reſide wholy to the fantaſie, do hardly ever become idoneous for abſtracted metaphyſicall ſpeculations; the one having bulky foundation of matter, or of the accidents of it, to ſettle upon, (at the leaſt, with one foote:) The other flying continually, even to a leſſening Pitch, in the Subtile ayre, And accor-

dingly it hath beene generally noted, that the exacteſt Mathematicians, who converſe altogether wih lines, figures, and other differences of quantity; have ſeldome proved eminent in Metaphyſicks or ſpeculative Divinity. Not againe the profeſſors of theſe ſciences, in the others arts. Much leſſe can it be expected that an excellent Phyſitian whoſe fancy is always fraught with the materiall drugs that hee preſcribeth his *Apothecary* to compound his Medicines of; and whoſe hands are inured to the cutting up, & eies to the inſpection of anatomiſed bodyes, ſhould eaſily, and with

ſuc-

ſucceſſe, flye his thoughts a ſo towring a *Game*, as a pure intellect, a Separated and unbodyed Soule; ſurely this acute *Authors* ſharpe wit, had he orderly applyed his ſtudies that way, would have beene able to ſatisfie himſelfe with leſſe labour, and others with more plenitude, then it hath beene the lot of ſo dull a braine as mine, concerning the immortality of the *Soule*: And yet I aſſure you (my *Lord*) the little *Philoſophy* that is allowed mee for my ſhare, demonſtrateth this propoſition to mee, as well as faith delivereth it; *which* out *Phyſician* will not admit in his.

To

To make good his assertion here, were very unreasonable, since that to doe it exactly (and without exactnesse, it were not demonstration) requireth a totall Survey of the whole science of *Bodyes*, and of all the opperations that wee are conversant with, of a rationall creature; which I having done, withall the succinctnes I have beene able to explicate so knotty a Subject with, hath taken mee up in the first draught neere two hundred sheets of paper. I shall therefore take leave of this point with only this note, that I take the immortality of the *Soule* (under his favour) to bee

of

of that nature, that to them onely that are not versed in the wayes of proving it by reason, it is an article of faith; to others, it is an evident conclusion of demonstrative Science.

And with a like short note I shall observe how if he had traced the nature of the *Soule* from its first principles, hee could not have suspected it should sleepe in the grave till the *Resurrection* of the body. Nor would hee have permitted his compassionative nature to imagine it belonged to Gods mercy (as the *Chiliasts* did) to change its condition in those that are damned, from

paine

paine to happines. For where God should have done that, hee must have made that anguished Soule another creature then what it was, (as to make fire cease from being hot, requireth to have it become another thing then the *Element* of fire;) since, that to be in such a condition as maketh us understand damned Soules miserable is a necessary effect of the temper it is in, when it goeth out of the *Body*, and must necessarily (out of its owne nature) remaine in, invariably for all eternity; *Though*, for the conceptions of the vulgar part of mankind, (who are not capable of such

abstruse notions) it be stiled (and truly too) the sentence and punishment of a severe *Judge*.

I am extreamely pleased with him, when he saith there are not impossibilities enough in *Religion* for an active faith. And no whit lesse, when in *Philosophy* hee will not bee satisfied with such naked termes as in *Schools* use to be obtruded upon easie mindes, when the *Masters* fingers are not strong enough to untie the knots proposed unto them. I confesse when I enquire what light (to use our Authors example) is, I should be as well contented with his Silence, as with his telling

telling mee it is *Actus perspicui*, unlesse hee explicare clearly to me what those words mean, which I finde very few goe about to do. Such meate they swallow whole, and eject it as entire. But were such things scientifically, and methodically declared, they would bee of extreame satisfaction, and delight. And that worke taketh up the greatest part of my formerly mentioned treatise. For I endeavour to shew by a continued progresse, and not by Leapes, all the motions of nature, & unto them to fit intelligibly the termes used by her best Secretaries: whereby all wilde fantasticke qualities and

moods (introduced for refuges of ignorance) are banished from my commerce.

In the next place (my *Lord*) I shall suspect that our author hath not penetrated into the bottome of those conceptions that deepe Schollers have taught us of *Eternity*, Methinketh he taketh it for an infinite extention of time, and a never ending revolution of continuall succession: which is no more like *Eternity*, then a grosse body is like to a pure *Spirit*. Nay such an infinity of revolutions, is demonstrable to be a contradiction and impossible. In the state of eternity there is no succession,

no change, no variety. Soules or *Angells*, in that condition, doe not so much as chang a thought. All things, notions, and actions, that ever were, are or shall be in any creature, are actually present to such an intellect. And this (my *Lord*) I aver, not as deriving it from *Theologie*, and having recourse to beatifike vision to make good my tenet, (for so, onely glorified creatures should enjoy such immense knowledge) but out of the principles of Nature and *Reason*, and from thence shal demonstrate it to belong to the lowest Soule of the ignorantest wretch whi'es hee lived in

this world, since damned in *Hell*. A bold undertaking you will say; But I confidently engage my selfe to it. Vpon this occasion occurreth also a great deale to bee said of the nature of *Predestination* (which by the short touches our Author giveth of it, I doubt hee quite mistakes) and how it is an unalterable *Series* and chaine of causes, producing infallible (and in respect of them, necessary) effects. But that is too large a *Theame* to unfold here, to vast an *Ocean* to describe in the scant Map of a Letter. And therefore I will refer that to a fitter opportunity, fearing I have already too much tres-

passed

passed upon your Lordships patience; but that indeed I hope you have not had enough to read thus far.

I am sure (my *Lord*) that you (who never forgot any thing, which deserved a roome in your memory) doe remember how wee are told, that *Abyssus abyssum invocat*: So here our Author, from the abysse of *Predestination*, taileth into that of the *Trinity* of *Persons* consistent with the indivisibility of the divine nature: And out of that (if I be not exceedingly deceived) into a third, of mistaking, when he goeth about to illustrate this admirable mystery by a wild discourse

of a *Trinity* in our *Soules*. Th
dint of wit is not forcible e
nough to diſſect ſuch toug
matter; wherein all the obſcur
glimmering wee gaine of tha
inacceſsible light, commet
to us cloathed in the dark
weeds of negations, and there
fore little can wee hope t
meete with any poſitive ex
amples to parallel it withall.

I doubt, hee alſo miſtaketh
and impoſeth upon the ſeve
rel *Sebooles*, when he intima
teth that they gaine ſay this v
ſible worlds being but a p
ſture or ſhadow of the inviſi
ble & intellectual: which man
ner of *Phyloſophiſing*, hee attri
buteth to *Hermes Triſmegiſtu*

b

but is every where to be met with in *Plato*, and is raiſed ſince to a greater height in the Chriſtian Schooles.

But I am ſure hee learned in no good *Schoole*, nor ſucked from any good *Philoſophy* to give an actuall ſubſiſtence and being to firſt matter without a forme. Hee that will allow that a *Reall* exiſtence in nature is as ſuperficially tincted in *Metaphyſicks*, as an other would bee in Mathematicks that ſhould allow the like to a point, a line, or a ſuperficies in Figures. Theſe, in their ſtrict Notions, are but negations of further extenſion, or but exact terminations of that quan-

quantity which falleth under the consideration of the understanding, in the present purpose; no reall entities in themselves: so likewise, the notions of matter, forme, act, power, existence, and the like, that are with truth considered by the understanding, and have there each of them a distinct entity, are never the lesse, no where by themselves in nature. They are termes which wee must use in the negotiations of our thoughts, if wee will discourse consequently, and conclude knowingly. But then againe wee must bee very wary of attributing to things in their owne

natures,

natures, ſuch entities as wee create in our underſtandings, when we make pictures of them there; for there every different conſideratiou ariſing out of the different impreſsion, which the ſame thing maketh upon us, hath a diſtinct being by it ſelf. *Whereas* in the thing, there is but one ſingle *vnity*, that ſheweth (as it were in a glaſſe, at ſeverall potions) thoſe various faces in our underſtanding. In a word; all theſe words are but artificiall termes, not reall things. And the not right uuderſtanding them, is the dangerouſeſt rocke that *Scholers* ſuffer ſhipwarke againſt,

I goe on with our *Physitians* contemplations. Vpon every occasion, hee sheweth streng parts and a vigorus brayne. His wishes and aymes, and what he pointeth at, speake him owner of a noble & a generous heart. *He* hath reason to wish that *Aristotle* had been as accurate in examining the causes, nature and affections of the great universe hee busied himselfe about, as his *Patriarke Galen* hath beene in the like considerations upon his little *World*, mans body, in that admirable worke of his *de usu partium*. But no great humane thing, was ever borne and perfected at once. It may satisfie

fie us, it one in our age, buildeth that magnifike ſtructure upon the others foundations? and eſpecially, if where hee findeth any of them unſound, he eradicateth thoſe, and fixeth new unqueſtionable ones in their roome: but ſo, as they ſtill, in groſſe, keep a proportion, and beare a *Harmony* with the others great worke: This hath now, (even now) our learned Country-man done, The knowing Maſter *White*, (whoſe name, I believe your Lordſhip hath met withall) in his excellent booke, *De Mundo*, newly printed at *Paris*, where he now reſideth, and is admired by the world of Letterd

terd men there, as the *Prodigie* of these latter rimes. Indeed his three Dialogues upon that Subject, (if I am able to judge any thing) are full of the profoundest learning I ever yet met withall. And I beleeve, who hath well read and digested them, will perswade himselfe there is no truth so abstruse, nor hitherto conceived out of our reach, but mans wit may raise engines to scale and conquer. I assure my self, when our author hath studied him throughly, hee will not lament so loude for *Aristotles* mutilated and defective *Philosophy*, as in *Boccalini*, *Cæsar Caporali* doth for the losse of *Li-*

vies

vies shipwracked *Decads*.

That *Logicke* which hee quarrelleth at for calling a *Toade*, or a *Serpent* ugly, will in the end agree with his; for no body ever tooke them to be so, in respect of the *Universe* (in which regard, he defendeth their regularity, and Symmetry) but onely as they have relation to us.

But I cannot so easily agree with him when he affirmeth that *Devills*, or other Spirits in the Intellectuall world have no exact *Ephemerides*, wherein they may read before-hand the stories of fortuite accidents: for I beleeve that all causes are so immediatly chay-

chayned to their effects, as if a perfect knowing nature get hold but of one linke, it will drive the entire *Series* or pedegree of the whole to each utmoſt end; (as I thinke I have proved in my forenamed treatiſe) ſo that in truth, there is no fortuitneſſe or contingency of thing, in reſpect of themſelves, but only in reſpect of us, that are ignorant of their certaine, and neceſſary cauſes.

Now a like *Series* or chaine, and complexe of all outward circumſtances (whoſe higheſt Linke, *Poets* ſay prettily, is faſtned to *Iupiters* chayre, and the loweſt is riveted to every individu-

dividuall on earth) steered and levelled by *God Almighty*, at the first setting out of the first Mover; I conceive, to bee that divine *Providence* and mercy, which (to use our Authors owne example) giveth a thriving *Genius* to the *Hollanders*, and the like: And not any secret, invisible, mysticall blessing, that falleth not under the search or cognizance of a prudent indagation.

I must needs approve our Authors æquanimity, and I may as justly say his magnanimity, in being contented so cheerfully (as he saith) to shake hands with the fading *Goods* of *Fortune*, and bee deprived of

the joyes of her most precious
blessings; so that hee may in
recompence; possesse in am-
ple measure the true ones o
the mind, like *Epictetus*, tha
great Master of morall wise
dome and piety, who taxet
them of high injustice that re
pine at Gods distribution o
his blessings, when he putteth
not into their share of good
such things as they use no in
dustry or meanes to purchas
For why should that ma
who above all things este
meth his owne freedom
and who to enjoy that seques
ereth himselfe from commer
with the vulgar of mankind
take it ill of his *Starres*, if suc
pr

preferments, honors, & applau-
ses meet not him, as are paine-
fully gained after long & tedi-
ous services of *Princes*, & brittle
dependances of humorous fa-
vourites, & supple complyan-
ces with all sorts of natures? As for what he saith of *Astrolo-*
gie; I do not conceive that wise
men reject it so much for being
repugnant to Divinity (which
is reconcileth well enough (as
far having so solid rules, or
ground in natute. To rely too
err upon that vaine art, I iudge
to be rather folly then impi-
ety unlesse in our censure, we
spoke to the first *Origine* of it,
which favoureth of the Idola-
try of those *Heathens* that wor-
ship-

ſhipping the *Stars* and he
venly bodies for *Deities*, d
in a ſuperſtitious devotion, a
tribute unto them the cauſali
of all effects beneath the
And for ought I know, t
beliefe of ſolid *Orbes* in t
heavens, and their regular
irregular motions, ſprun
from the ſame root.) And
like inanity, I ſhould ſuſpe
in *Chiromancy* aſwell as *Aſt*
logie, (eſpecially, in particu
contingent effects) howe
our *Author*, and no leſſe a m
then *Ariſtotle*, ſeeme to attribu
ſomewhat more to that co
jecturall art of *Lynes*.

I ſhould much dou
(though our Author ſhewe
hi

himselfe of another minde)
that *Bernardinus Ochinus* grew
at the last to bee a meere *Athe-*
ist, when after having beene
first the institutor and *Patri-*
arch of the *Capucine order* (so
violent was his zeale then, as
no former religious institutiō,
though never so rigorous,
was strict enough for him) hee
from thence fell to bee first an
Heretike, then a *Iew*, and af-
ter a while became a *Turke*,
and at the last wrote a furious
invective against those whom
hee called the three *Grand Im-*
postors of the *World*, among
whom hee ranked our Savi-
our *Christ*, aswell as *Moses* and
Mahomet.

This story I have but upon relation, yet of a very good hand.

I doubt he mistaketh in his *Cronologie*, or the printe in the name, when hee ma keth *Ptolomy* condemne th *Aſcheran.*

Hee needeth not be ſo ſcru pulous, as hee ſeemeth to be in averring downe rightly that God cannot doe contra dictory things, (though pe adventure it is not amiſſe t ſweeten the manner of the ex preſsion, and the ſound of th words) for who underſtan deth the nature of contradicti on, will finde *Non Entity* in on of the termes, which of *Ge* were impiety not to den peremtorily, for hee bein in his proper nature *Selfe-E*

sity, all *being* must immediately flow from him, and all not-being be totally excluded from that effluxe. Now for the recalling of *Time* past, which the *Angles* poſed *Eſdras* withall, there is no contradiction in that, as is evident to them that know the eſſence of time (for it is but putting againe, all things, that had motion, into the ſame ſtate they were in, at that moment unto which time was to be reduced backe and from thence, letting it travell on againe, by the ſame motions, and upon the ſame wheeles, it rolled upon before.) And therefore God could doe this admirable

worke, though neither *Esdras* ne
nor all the power of creature th
together could do it; And es
consequently it cannot in th
Question bee said, that he po
fed mortality with what him
felfe was not able to per
forme.

I acknowledge ingenious
ly our *Physicians* experience
hath the advantage of my *Phi-*
losophy, in knowing there are
witches. Yet I am sure, I have
no temptation to doubt o
the *Deity*, nor have any unsa-
tisfaction in believing there
are Spirits. I do not see such
a necessary conjunction be-
tweene them, as that the sup-
position of the one, must
needs

needs inferre the other. Neither do I deny there are witches. I onely reserve my assent, till I meete with stronger motives to carry it. And I confesse I doubt as much of the efficacy of those magicall rules he speaketh of, as also of the finding out of mysteries by the courteous *Revelation of Spirits*.

I doubt, his discourse of an universall *Spirit*, is but a wilde fancie: And that in the marshalling of it, hee mistaketh the *Hermeticall Philosophers*. And surely, it is a weeke argument, from a common nature that subsisteth onely in our understanding, (out of which it hath no being at all) to inferre,

by

by parity, an actuall subsistence
of the like, in realty of nature
(of which kind of miscarriage
in mens discourſings, I have
ſpoken before) And upon this
occaſion, I doe not ſee how
ſeaſonably he falleth, of a ſud-
daine, from naturall ſpeculati-
ons to a morall contemplati-
on of *Gods* Spirit working in us.
In which alſo I would inquire
(eſpecially upon his ſuddaine
poeticall rapture) whether the
ſolidity of the *Iudgment* be
not out weighed by the ayrie-
neſſe of the fancy. Aſſuredly
one cannot erre in taking this
Author for a very fine ingeni-
ous *Gentleman:* but for how
deepe a *Scholler*, I leave unto

them

them to judge, that are abler then I am.

If he had applyed himselfe with earnest study, and upon right grounds, to search out the nature of pure intellects: I doubt not but his great parts would have argued more efficaciously, then he doth against those that between men and *Angells* put onely *Porphyries* difference of *Mortality* and immortality. And hee would have dived further into the tenor of their intellectuall operations, in which there is no succession, nor ratiocinative discourse, for in the very first instant of their creation, they actually knew all that they were

were capable of knowing, and they are acquainted even with all free thoughts, past, present, and to come; for they see them in their causes, and they see them altogether at one instant: as I have in my forementioned treatise proved at *large*: and I thinke I have already touched thus much once before in this *Letter*.

I am tempted here to say a great deale concerning *Light*, by his taking it ro bee a bare quality. For in *Physicks* no speculation is more usefull, or reacheth further. But to set downe such *Phænomena's* of it as I have observed, and from whence I evidently collect the na-

nature of it; were too large a *Theame* for this place; when your Lordshippe pleaseth I shall shew you another more orderly discourse upon that Subject; wherein I have sufficiently proved it to be a solid Substance and body.

In his proceeding to collect an intellectuall world; and in his discoursing upon the place, and habitation of *Angels:* As also in his consideration of the activity of glorified eyes;(which shal be in a state of rest;whereas motion, is required to seeing)And in his subtil speculation upon two bodies placed in the vacuity beyond the utmost all-enclosing sur-

per-

perficie, of Heaven (which im-
plyeth a contradiction in na-
ture) me thinkes I heare *Apelles*
crying out, *Ne sutor ultra Cre-*
pidam: or rather it putteth me
in minde of one of the titles in
Pantagruels Library, (which he
expresseth himselfe conver-
sant in) namely, *Quæstio subti-*
lissima, utrum Chimera in vacuo
bombinans possit comedere Secun-
das intentiones. with which
short note I will leave these
considerations; in which (if
time and other circumstances
allowed it) matter would
spring up of excellent *Learn-*
ning.

When our author shall have
read Master *Whites* Dialogues
of

of the world, hee will no longer be of the opinion, that the unity of the world is a concluſion of faith: For it is there demonſtrated by *Reaſon*.

Here the thread of the diſcourſe inviteth mee to ſay a great deale of the production, or creation of Mans *S*oule. But it is too tedious and too knotty a peece for a *Letter*. Now it ſhall ſuffice to note, that it is not *Ex traduce*, and yet hath a ſtrange kind of neere dependance of the body; which is, as it were, Gods inſtrument to create it by. This, thus ſaid, or rather tumbled out, may ſeeme harſh,

But

But had your Lordship leisure
to peruse what I have written
at full upon this point, I doubt
not but it would appear
plausible enough to you.

I cannot agree with him
when hee seemeth to impute
inconvenience to long life; &
that length of time doth ra-
ther impaire, then improve us.
For surely if we will follow
the course of nature, and o
reason, it is a mighty grea
blessing; were it but in this re-
gard, that it giveth time leave
to vent and boyle away the un-
quietnesses and turbulencies
that follow our passions, and
to weane our selves gently
from carnall affections, and

at

at the last to drope with ease and willingnesse, like ripe fruit from the *Tree*; as I remember *Plotinus* finely discourseth in one of his *Enneads*. For when before the season, it is plucked off with violent hands, or shaken downe by rude and boysterous windes, it carrieth along with it an indigested raw ast of the wood, and hath an unpleasant aigrenesse in its uyce that maketh it unfit for se, till long time have mellowed it: And peradventure it may be so backward, as instead of ripening, it may grow otten in the very *Center*. In ke manner, Soules that goe ut of their bodies with affe-

ctions to those objects the
leave behinde them, (whic
usually is as long as they c
relish them) doe retaine st
even in their separation, a b
as, and a languishing towar
them: which is the *Reason* wh
such terrene Soules appea
oftenest in Cæmeteries a
Charnell houses, (and n
that morall one which o
Author giveth:) for life whi
is union with the body, bei
that which carnal Soules ha
straighteſt affections to, a
that they are loatheſt to be
parated from; their unqui
Spirit, which can never (nat
rally) loose the impressions
had wrought in it at the ti

of its driving out, lingereth perpetually after that deare comfort of his. The impossibility cannot cure them of their impotent desires; They would faine be alive againe,

Iterumque ad tarda reverti corpora. Quæ lucis miseris tam dira cupido?

And to this cause peradventure may bee reduced the strange effect which is frequently seen in *England*, when the approach of the *Murderer* the slaine body suddainely bleedeth afresh: For certainly the Soules of them that are treacherously murdered

by surprise, use to leave their Bodies with extreame unwillingnesse, and with vehement indignation against them that force them to so unprovided & abhorred a passage. The Soule then to wreak its evil talent against the hated Murderer, and to draw a just and desired revenge upon his head; would doe all it can to manifest the author of the fact. To speake, it cannot, for in it selfe, it wanteth *Organs* of voyce, and those it is parted from, are now growne too heavy, and are too benummed for it, to give motion unto. Yet some change it desireth to make in the body which it hath

hath so vehement inclinations to, & therefore is, the aptest for it to worke upon, It must then endeavour to cause a motion in the subtilest & most fluid parts (and consequently, the most moveable ones) of it. This can Be nothing but the blood, which then being violently moved, must needs rush out at those places where it findeth issues.

Our author cannot beleeve that the world will perish upon the ruines of its own principles: But Master *White* hath demonstrated the end of it upon naturall Reason. And though the precise time for that generall destruction bee

inſcrutable; yet he learnedl
ſheweth an ingenious rul
whereby to meaſure in ſom
ſort the duration of it, withou
being branded (as our autho
threatneth) with convincibl
and *Statute* madneſſe, or wit
impiety. And whereas he
will have the worke of th
laſt great day (the ſumme
up of all paſt dayes) to impl
annihilation and thereupo
intereſſeth God onely in it:
muſt beg leave to contradi
him namely in this point, an
to affirme that the letting loo
then of the activeſt Elemen
to deſtroy this face of th
World, will but beget a chang
in it, and that no annihilatio
ca

can proceed from God Almighty: for his essence being (as I said before) selfe-existence, it is more impossible that Not-being should flow from him, then that cold should flow immediately from fire, or darkenesse, from the actuall presence of light.

I must needs acknowledge that where he ballanceth life and death against one another and considereth that the latter is to be a kind of nothing for a moment, to become a pure *Spirit* within one instant, and what followeth of this strong thought; is extreame handsomely said, and argueth very gallant and generous re-

ſolutions in him.

To exemplifie the immorta-
lity of the Soule, hee needeth
not have recourſe to the *Philo-*
ſopers ſtone. His owne ſtore
furniſheth him with a moſt
pregnant one of reviving a
plant (the ſame unmerical
plant) out of his owne aſhes
But under his favour, I beleeve
his experiment will faile, if
under the notion of the ſame
hee comprehendeth all the
Accidents that firſt accompa-
nied that plant; for ſince in
the aſhes there remaineth one-
ly the fixed Salt, I am very con-
fident that all the colour, and
much of the odor and Taſt of
it, is flowne away with the
Volatile ſalt. What

What ſhould I ſay of his making ſo particular a narration of perſonall things, and privat thoughts of his owne; the knowledge whereof can, not much conduce to any mans betterment? (which I make account is the chiefe end of his writing this diſcourſe) As where he ſpeaketh of the ſoundneſſe of his body, of the courſe of his dyet, of the coole neſſe of his blood at the Summer Solſtice of his age, of his neglect of an *Epitaph*: how long he hath lived or may live, what *Popes*, *Emperours*, *Kings*, *Grand-Seigniors*, he hath beene contemporary unto, and the like: would it not be thought

that

that hee hath a speciall good opinion of himselfe, (and indeed hee hath reason) whe he maketh such great *Prince* the Land-markes in the Chro nology of himselfe? Surely hee were to write by retail the particulars of his own *Story* and life, it would bee notable *Romanze*, since he te leth us in one totall summe, is a continued miracle of thi ty yeares. Though he creepet gently upon us at the first, y he groweth a *Gyant*, an *Attl* (to use his owne expressio at the last. But I will not ce sure him as hee that mad notes upon *Balsaes* letter and was angry with him fo

vexin

vexing his readers with ſtories of his *Cholikes*, and voyding of gravell. I leave this kind of his expreſsions, without looking further into them.

In the next place (my *Lord*) I ſhall take occaſion from our Authors, ſetting ſo maine a difference betweene morall honeſty and vertue, or being vertuous, (to uſe his owne phraſe) out of an inbred loyalty to vertue; and on the other ſide, being vertuous for a rewards ſake; To diſcourſe a little concerning *Vertue* in this life, and the effects of it afterwards. Truely (my Lord) however he ſeemeth to prefer this latter, I cannot but value

the

the other much before it, if we regard the nobleneſſe, and heroikeneſſe of the nature and mind from whence they both proceed: And if wee conſider the Iourneyes end, to which each of them carrieth us, I am confident the firſt yeeldeth nothing to the ſecond, but indeed both meete in the period of Beatitude. To cleare this point (which is very well worth the wiſeſt mans ſerionſeſt thoughts) we muſt conſider, what it is that bringeth us to this excellent State, to be happy in the other world of eternity and immutability. It is agreed on all hands to be Gods grace and favour to us.

But

But all doe not agree by what helps his grace produceth this effect. Herein I shall not trouble your Lordshippe with a long discourse, how that grace worketh in us, (which yet I will in a word touch anon, that you may conceive what I understand grace to bee) but will suppose it to have wrought its effect in us in this life, and from thence examine what hinges they are that turne us over to *Beatitude* and *Glory* in the next. Some consider God as a Iudge, that rewardeth or punisheth men, according as they cooperated with or repugned to, the grace hee gave. That according as their actions

ons pleaſe or diſpleaſe him, h
is well affected towards the
or angry with them; And a
cordingly maketh them, t
the purpoſe, and very home
feele the effects of his kinde
neſſe or indignation. Other
that flye a higher pitch, and a
ſo happy,

Vt rerum potuerint cognoſce
cauſas,

doe conceive that Beatitude
and miſery in the other life
are effects that neceſſarily
and orderly flow out of the
nature of thoſe cauſes that be
got them in this life, without
engaging God Almighty to
give a ſentence, and act the
part

part of a Iudge, according to
he ſtate of our cauſe, as it ſhall
appeare upon the accuſations
and pleadings at his great *Bar*.
Much of which manner of ex-
preſsion, is metaphoricall, and
rather adapted to containe
vulgar mindes in their duties
(that are awed with the
thought of a ſevere Iudge, ſift-
ing every minute action of
theirs) then ſuch as we muſt
conceive every circumſtance
to paſſe ſo in reality as the lite-
rall ſound of the words ſeemes
to inferre in ordinary conſtru-
ctions (and yet all that is true
too, in its genuine ſenſe) But
(my *Lord*) theſe more penetra-
ting men, and that I conceive

are

are vertuous upon higher an
ſtronger motives (for the
truly and ſolidly know wh
they are ſo) doe conſider th
what impreſsions are onc
made in the ſpirituall ſubſtanc
of a Soule, and what affect
ons it hath once contracted
doe ever remaine in it till
contrary and diametrally con
tradicting judgment and a
fection, doe obliterate it, & e
pell it thence, This is the rea
ſon why *Contrition*, ſorrow an
hatred for paſt *Sins*, is enchar
ged us. If then the *Soule* doe
goe out of the body with im
preſsions and affections to th
objects, and pleaſures of thi
life; it continually lingereth
afte

after them, and as *Virgil* (learnedly as well as wittily) saith,

— Quæ gratia currûm,
Armorumpue fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.

But that being a State wherein those objects neither are, nor can bee enjoyed, it must needs follow that such a Soule must bee in an exceeding anguish, sorrow & affliction, for being deprived of them; & for want of those it so much priseth, will neglect all other contentments it might have, as not having a relish or tast mou-

ded and prepared to the fa-
vouring of them; but like fea-
verish tongues, that when
they are even scorched with
heat, take no delight in the
pleasingest liquors, but the
sweetest drinkes seeme bitter
to them, by reason of their o-
verflowing Gall; So they e-
ven hate whatsoever Good is
in their power, and thus pine
away a long eternity. In which
the sharpnesse and activity
of their paine, anguish, and
sad condition, is to bee measu-
red by the sensiblenesse of
their natures: which being
then purely spirituall, is in
a manner infinitely more then
any torment that in this life

can bee inflicted upon a dull groſſe body. To this add, the vexation it muſt bee to them, to ſee how ineſtimable and infinite a good they have loſt; and loſt meerely by their own fault, and for momentary trifles, and childrens play; and that it was ſo eaſie for them to have gained it, had they remained but in their right ſenſes, and governed themſelves according unto *Reaſon*. And then judge in what a tortured condition they muſt bee, of remorſe and execrating themſelves for their moſt reſupine and ſenſeleſſe madneſſe. But on the other ſide, a Soule bee releaſed out of this *Priſon* of

clay and flesh, with affections
setled upon intellectual goods,
as *Truth*, *Knowledge*, and the
like; And that it bee growne
to an irkesome dislike of the
flat pleasures of this World,
and looke upon carnall and
sensuall objects with a disdain-
full eye, as discerning the con-
temptible inanity in them
that is set off onely by their
painted outside; and above all
that it have a longing desire
to bee in the Society of that
supereminent cause of causes,
in which they know are
heaped up the *Treasures* of all
beauty, *Knowledge*, *Truth*, *De-*
light, and good whatsoever;
and therefore are impatient at
the

the *Delay*, and reckon all their abſence from him as a tedious baniſhment; and in that regard hate their life & body as cauſe of this Divorce: ſuch a Soule I ſay muſt neceſſarily, by reaſon of the temper it is wrought into, enjoy immediatly at the inſtant of the bodies diſſolution and its liberty, more contentment, more joy, more true happineſſe, then it is poſſible for a heart of fleſh to have ſcarce any ſcantling of, much leſſe to comprehend.

For immenſe knowledge is naturall to it; as I have touched before. *Truth*, which is the adequated and ſatisfying object of the underſtanding,

is there displayed in her owne Colours; or rather without any.

And that which is the *Crown* of all, and in respect of which all the rest is nothing, that infinite entity which above all things this soule thirsteth to bee united unto, can not for his own goodnesse sake, deny his embraces to so affectionate a *Creature*, and to such an enflamed love. If hee should, then were that soule, for being the best, and for loving him most, condemned to be the unhappiest. For what joy could shee have in anything, were shee barred from what shee so infinitely loveth

But since the nature of superiour and excellent things is to shower downe their propitious influences wheresoever there is a capacity of receiving them, and no obstacle to keep them out (like the Sun that illuminateth the whole aire, if no cloud or solid opacous body intervene) it followeth clearely that this infinite Sun of Iustice, this immense Ocean of goodnesse, cannot chuse but environ with his beames, and replenish even beyond satiety with his delightsome Waters, a soule so prepared and tempered to receive them.

Now (my *Lord*) to make use of this Discourse and apply

it to what begot it; be pleased to determine which way will deliver us eveneſt and ſmootheſt to this happy end of our *Journey*: To bee vertuous for hope of a reward, and through feare of puniſhment, or to be ſo out of a naturall and inward affection to *Vertue*, for *Vertues* and *Reaſons* ſake? ſurely one in this latter condition, not onely doth thoſe things which will bring him to *Beatitude*; but hee is ſo ſecured in a manner under an Armour of *Proofe*, that hee is almoſt invulnerable; hee can ſcarce miſcarry, hee hath not ſo much as an inclination to worke contrarily, the alluring baites

of

of this *World* tempt him not; hee diſliketh, hee hateth, even his neceſſary commerce with them whiles hee liveth. On the other ſide, the hireling that ſteereth his courſe onely by his reward and puniſhment, doth well I confeſſe; but he doth it with reluctance, hee carryeth the *Arke*, Gods Image, his Soule, ſafely home, it is true, but hee loweth pitifully after his Calves that hee leaveth behind him among the *Philiſtians*. In a word, he is *vertuous*, but if hee might ſafely, hee would doe vitious things. (And hence bee the ground in nature, if ſo I may ſay, of our *Purgatory*) Mee-

thinkes

thinkes two such mindes may not unfitly bee compared to two Maides, whereof one hath a little sprinkling of the green sicknesse, and hath more mind to eate *Ashes*, *Chalke*, or *Leather*, then meates of solid and good nourishment; but forbeareth them, knowing the languishing condition of *Health* it will bring her to. But the other having a ruddy, vigorous and perfect constitution, and enjoying a compleate, entire eucrasie, delights in no food but of good nouriture, and loaths the others delights. *Her* health is discovered in her lookes, and shee is secure from any danger of that Malady, where-

as the other, for all her good dyet, beareth in her complexion some sickely testimony of her depraved appetite; and if she bee not very *Wary*, she is in danger of a relapse.

It falleth fit in this place to examine our Authors apprehension of the end of such honest *Worthies* and *Philosophers* (as hee calleth them) that dyed before *Christ* his Incarnation, whether any of them could be saved or no? Truly (my *Lord*) I make no doubt at all, but if any followed in the whole *Tenor* of their lives, the dictamens of right *Reason*, but that their Iourney was secure to *Heaven*. Out of the former Discourse

appea-

appeareth what temper of minde is necessary to get thither. *And*, that *Reason* would dictate such a temper to a perfectly judicious man (though but in the state of *Nature*) as the best and most rationall for him, I make no doubt at all. But it is most true, they are exceeding few, (if any) in whom *Reason* worketh clearly and is not overswayed by *Passion* and terrene affections; they are few that can discerne what is reasonable to be done in every circumstance.

—Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus;
Diis geniti, potuere. ———

And

And fewer, that knowing what is beſt, can win of themſelves to do accordingly; (*video meliora proboque, deteriora ſequor*; being moſt mens caſes) ſo that after all that can bee expected at the hands of nature and reaſon in their beſt habit, ſince the lapſe of them, wee may conclude, it would have beene a moſt difficult thing for any man, and a moſt impoſſible one for mankinde, to attaine unto *Beatitude*, if *Chriſt* had not come to teach, and by his example to ſhew us the way.

And this was the *Reaſon* of his incarnation, teaching life, & death: for being God, wee could

could not doubt his veracity, when hee told us newes of the other World; having all things in his power, and yet enjoying none of the delights of this life, no Man ſhould ſticke at forgoing them, ſince his example ſheweth all men that ſuch a courſe is beſt; whereas few are capable of the *Reaſon* of it: And for his laſt act, dying in ſuch an afflicted manner; he taught us how the ſecureſt way to ſtep immediately into perfect happineſſe, is to be crucified to all the deſires, delights, and contentments of this *World*.

But to come backe to our *Phyſitian*: Truely (my *Lord*) I muſt

must needs pay him as a due the acknowledging his pious discourses to be excellent and patheticall ones, containing worthy motives, to incite one to vertue and to deterre one from vice: thereby to gaine *Heaven*, and to avoid *Hell*. Assuredly hee is owner of a solid head, and of a strong generous heart. Where hee imployeth his thoughts upon such things as resort to no higher, or more abstruse *Principles* then such as occurre in ordinary conversation with the World, or in the common tracke of study and learning; I know no man would say better. But when hee meeteth with such difficulties

culties as his next concerning the *Resurrection* of the body (wherein after deepe meditation, upon the most abstracted principles, and speculations of the *Metaphysickes*, one hath much adoe to solve the appearing contradictions in *Nature*) *There*, I doe not at all wonder hee should tread a little awry, and goe astray in the darke; for I conceive his course of life hath not permitted him to allow much time unto the unwinding of such entangled and abstracted subtilties. But if it had, I beleeve his naturall parts are such as he might have kept the chaire from most men I know: for even where hee roveth

roveth wideſt, it is with ſo much wit and ſharpeneſſe, as putteth mee in mind of a great mans cenſure upon *Joſeph Scaligers Cyclometrica* (a matter he was not well verſed in) that hee had rather erre ſo ingeniouſly as hee did, then hit upon *Truth* in that heavy manner as the *Jeſuite* his Antagoniſt ſtuffeth his *Bookes*. Moſt aſſuredly his wit and ſmarteneſſe in this Diſcourſe, is of the fineſt *Standard*; and his inſight into ſeverer *Learning*, will appeare as piercing unto ſuch as uſe not ſtrictly the touchſtone and the *Teſt*, to examine every peece of the glittering coine, hee payeth his Reader with. But to

come to the *Resurrection*. Me
thinkes it is but a grosse con
ception, to thinke that ever
Atome of the present individu
all matter of a body; ever
graine of *Ashes* of a burne
Cadaver, scattered by the win
throughout the world, and a
ter numerous variations chan
ged peradventure into the bo
dy of another man, shoul
at the sounding of the la
Trumpet bee raked togethe
againe from all the corners o
the earth, and bee made up a
new into the same *Body* it wa
before of the first man. Yet
we will be *Christians*, and rel
upon Gods promises, we
must beleeve that we shall ri
again

againe with the ſame body, that walked about, did eate, drinke, and live here on earth; and that wee ſhall ſee our Saviour & *Redeemer*, with the ſame the very ſame eyes, wherewith we now look upon the fading *Glories* of this contemptible world.

How ſhall theſe ſeeming contrarieties bee reconciled? If the latter be true why ſhould not the former bee admitted? To explicate this Riddle the better, give mee leave to aske your Lordſhip if you now ſee the *Cannons*, the *Enſignes*, the *Armes*, and other martiall preparations at *Oxford*, with the ſame eyes, wherewith many

yeeres agone you looked up
on *Porphyries* and *Aristotle*
learned leaſes there? I doub
not but you will anſwer mee
Aſſuredly with the very ſame
Is that Noble and *Graceful* per
ſon of yours, that begetteth
both delight and *Reverence* in
every one that looketh upon
it? Is that Body of yours, tha
now is growne to ſuch comely
and full dimenſions, as *Na*
ture can give her none more
advantagious, the ſame perſon
the ſame body, which you
vertuous and excellent Mothe
bore nine monethsin her cha
and honoured Wombe, an
that your Nurſe gave ſucke un
to? Moſt certainely it is the
ſame

ſame. And yet if you conſider it well, it cannot bee doubted, but that ſublunary matter, being in a perpetuall flux, and in bodies which have internall principles of *Heate* and motion, much continually tranſpiring out to make roome for the ſupply of new aliment; at the length, in long proceſſe of time, all is ſo changed, as that *Ship* at *Athens* may as well bee called the ſame Ship that was there two hundred yeeres before, and whereof (by reaſon of the continuall reparations) not one foote of the *Tymber* is remaining in her that builded her at the firſt; As this *Body* now, can bee called the

same it was, forty yeers agone, unlesse some higher consideration keepe up the *Identity* of it. Now what that is, Let us examine, and whether or no, it will reach to our difficulty of the *Resurrection*. Let us consider then how that which giveth the numerical individuation to a *Body*, is the substantiall forme. As long as that remaineth the same, though the matter bee in a continuall flux and motion, yet the thing it is still the same. There is not one droppe of the same water in the *Thames*, that ranne downe by *Whitehall*, yesternight; yet no man will deny, but that it is the same River that was in

Queen

Queene *Elizabeths* time, as long as it is supplyed from the same Common Stocke, the *Sea*. Though this example reacheth not home, it illustrateth the thing. If then the forme remaine absolutely the same after separation from the matter, that it was in the matter, (which can happen onely to Formes, that subsist by themselves; as humane *Soules*) it followeth then, that Whensoever it is united to matter againe, (all matter comming out of the same common Magazine) it maketh againe the same man, with the same eyes, and all the same limbes that were formerly

merly. Nay, hee is composed of the same individuall matter: for it hath the same distinguisher and individuator; to wit, the same forme, or *Soule*. Matter considered singly by it selfe, hath no distinction: All matter is in it selfe the same; wee must fansie it, as we do the indigested *Chaos*; It is an uniformely wild *Ocean*. Particularize a few drops of the *Sea*, by filling a glasse full of them; then that glasse-full is distinguished from all the rest of the watery *Bulke*: But returne backe those few drops to from whence they were taken, and the Glasse-full that even now had an individuation

tion by it ſelfe, loſeth that, and groweth one and the ſame with the other maine ſtocke: Yet if you fill your glaſſe againe, whereſoever you take it up, ſo it bee of the ſame uniforme *Bulke* of water you had before, it is the ſame Glaſſe-full of water that you had. But as I ſaid before, this example fitteth intirely, no more then the other did. In ſuch abſtracted ſpeculations, where we muſt conſider matter without forme (which hath no actuall being) wee muſt not expect adequated examples in nature. But enough is ſaid to make a ſpeculative man ſee, that if *God* ſhould

ſhould joyne the *Soule* of
lately dead man (even while
his dead corps ſhould lie e
tire in his winding ſheet
here) unto a *Body* made o
earth taken from ſome moun
taine in *America*; it we
moſt true and certaine tha
the body hee ſhould then liv
by, were the ſame Identica
body he lived with before hi
Death & late *Reſurrection*. It i
evident that *ſameneſſe*, *thiſneſſe*
and *thatneſſe*, belongeth no
to matter by it ſelfe, (For
generall indifference runnet
through it all) but onely a
it is diſtinguiſhed and indiv
duated by the Forme. Which
in our caſe, whenſoever th
ſam

same *Soule* doth, it must be understood alwaies to be the same matter and body.

This point thus passed over, I may piece to it what our *Author* saith of a *Magazine* of Subsistent formes residing first in the *Chaos*, and hereafter (when the world shall have been destroyed by fire) in the generall heape of *Ashes*? out of which Gods voyce did, & shall, draw them out & cloath them with matter. This language were handsome for a *Poet* or a *Rhetorician* to speake. But in a *Philosopher*, that should ratiocinate strictly and rigorously, I can not admit it, for certainly there are no subsistent forms

of

of *Corporeall* things: (excepting the Soule of man, which beſides being an informing forme, hath another particular conſideration belonging to it, too long to ſpeake of here) But whenſoever that compound is deſtroyed, the forme periſheth with the whole. And for the naturall production of *Corporeal* things, I conceive it to bee wrought out by the action and paſſion of the *Elements* among themſelves; which introducing new tempers and diſpoſitions, into the bodies where theſe conflicts paſſe; new formes ſucceed old ones, when the diſpoſitions are raiſed

raiſed to ſuch a height as can no longer conſiſt with the preceding forme, and are in the immediate degree to fit the ſucceeding one, which they uſher in. The myſtery of all which I have at large unfolded in my above mentioned Treatiſe of the immortality of the *Soule.*

I ſhall ſay no more to the firſt part of our *Phyſicians* diſcourſe, after I have obſerved how his conſequence is no good one, where hee inferreth, that if the *Devils* foreknew, who would bee damned or ſaved, it would ſave them the *Labour*, and end their worke of tempting mankinde

to

to miſchiefe and evill. For whatſoever their morall deſigne, and ſucceſſe bee in it, their nature impelleth them to be alwaies doing it. For on the one ſide, it is active in the higheſt degree (as being pure *Acts*, that is, *Spirits*,) ſo on the other ſide, they are malignant in as great an exceſſe: By the one they muſt bee alwayes working whereſoever they may worke, (like water in a veſſell full of holes, that will run out of every one of them which is not ſtopped) By the other, their whole worke muſt bee malicious and miſchievous. Joyning then both theſe qualities together, it is evi-

evident they will alwayes bee tempting mankind, though they know they ſhall bee fruſtrate of their morall end.

But were it not time that I made an end? Yes, it is more then time. And therefore having once paſſed the limit that confined what was becoming, the next ſtep carryed me into the *Ocean* of *Error*; which being infinite, and therefore more or leſſe bearing no proportion in it; I will proceed a little further, to take a ſhort ſurvey of his *Second* part; And hope for as eaſie *Pardon* after this addition to my ſuddaine and indigeſted remarkes, as if I had incloſed them up now.

Me.

Me thinkes, hee beginne
with somewhat an affecte
Discourse, to prove his nat
rall inclination to *Charit*
which *Vertue* is the intende
Theame of all the remainder
his Discourse. And I doubt h
mistaketh the lowest *Orbe*
Lembe of that high *Seraphic*
vertue, for the top and perfe
ction of it; and maketh a kin
of humane compassion to be
divine *Charity*. Hee will hav
it to bee a generall way of do
ing good: It is true, hee adde
then, for Gods sake; but he
allayeth that againe, with say
ing hee will have that good
done as by obedience, and t
accomplish Gods will; and
looketh

looketh at the effects it worketh upon our Soules but in a narrow compasse; like one in the vulgar throng, that considereth God as a Iudge, and as a rewarder or a punisher. *Where-as* perfect *Charity*, is that vehement love of God for his own sake, for his goodnesse, for his beauty, for his excellency, that carryeth all the motions of our Soule directly and violently to him; and maketh a man disdaine, or rather hate all obstacles that may retard his journey to him. And that face of it that looketh toward mankind with whom we live, & warneth us to doe others good, is but like the overflowing of the

maine streame, that swelling a-
bove its bankes runneth ove
in a multitude of little Chan
nels.

I am not satisfied, that i
the likeneſſe which he putteth
betweene *God* and *Man*, he
maketh the difference be
tweene them, to bee but ſuch
as betweene two creature
that reſemble one another. Fo
betweene theſe, there is ſom
proportion; but between th
others, none at all. In the e
amining of which diſcourſe
wherein the *Author* obſerveth
that no two faces are ever ſeen
to bee perfectly alike; Nay, n
two *Pictures* of the ſame fac
were ever exactly made ſo,

cou

could take occasion to insert a subtill and delightfull demonstration of *Mr. Whites*, wherein hee sheweth how it is impossible that two bodies (for example, two *Boules*) should ever bee made exactly like one another; Nay, not rigorously equall in any one accident, as namely in weight, but that still there will bee some little difference, and inequality between them, (the *Reason* of which observation, our *Author* medleth not with) were it not that I have beene so long already, as digressions were now very unseasonable.

Shall I commend or censure our *Author* for beleeving so

well of his acquired knowledg
as to bee dejected at the
thought of not being able to
leave it a Legacy among his
friends? Or shall I examine
whether it bee not a high injury to wise and gallant *Princes*,
who out of the generousnesse
and nobleneſſe of their *Natures*
doe patronize arts and learned
Men, to impute their so doing
to vanity of desiring praise, or
to feare of reproach?

But let these passe: I will
not ingage any that may be
friend him, in a quarrel against
him. But I may safely produce *Epictetus* to contradict
him, when hee letteth his kindnesse engulfe him in deepe af-

flictions

fictions for a friend: For hee will not allow his wise man to have an inward relenting, a troubled feeling, or compassion of anothers misfortunes. That disordereth the one, without any good to the other. Let him afford all the assistances and relievings in his power; but without intermingling himselfe in the others *Woe*. As *Angels* that doe us good, but have no passion for us. But this Gentlemans kindnesse goeth yet further: Hee compareth his love of a friend to his love of *God*, the union of friends Soules by affection, to the union of three persons in the *Trinity*,

and to the *Hypostaticall* union of two natures in one *Christ* by the Words *Incarnation*. Most certainely hee expresseth himselfe to bee a right good natur'd man: But if Saint *Augustine* retracted so severely his pathetically expressions for the death of his friend, saying, they savoured more of the *Rhetoricall* declamations of a young *Orator*, then of the grave confession of a devout *Christian*, (or somewhat to that purpose) what censure upon himself may wee expect of our *Physitian*, if ever hee make any retractation of this Discourse concerning his *Religion*?

It is no small misfortune to him

him, that after so much time spent, and so many places visited in curious search by travelling, after the acquisition of so many Languages, after the wading so deepe in Sciences, as appeareth by the ample Inventory and particular hee maketh of himselfe: The result of all this, should be to professe ingenuously hee had studyed enough, onely to become a *Scepticke*, and that having runne through all sorts of *Learning*, he could finde rest and satisfaction in none. This I confesse is the unlucky fate of those that light upon wrong *Principles*. But Master *White* teacheth us

how the *Theorems* and de
monstrations of *Physicks*, ma
be linked and chained togethe
as strongly & as continuedly a
they are in the *Mathematickes*,
men would but apply them
selves to a right method
Study. And I doe not find tha
Salmon complained of igno
rance in the height of know
ledge, (as this *Gentleman* saith
but onely, that after hee hat
rather acknowledged himsel
ignorant of nothing, but tha
hee understood the natures
all *Plants*, from the *Cedar* to th
Hyssop, and was acquainte
with all the wayes, and path
of wisdome and knowledge
hee exclaimeth that all this
bu

but *Toyle*, and vexation of *Spirit*, and therefore adviseth men to change humane Studies into divine contemplations and affections.

I cannot agree to his resolution of shutting his *Bookes*, and giving over the search of knowledge, and resigning himselfe up to ignorance, upon the *Reason* that moveth him, as though it were extreame *Vanity* to waste our dayes in the pursuite of that, which by attending but a little longer (till Death hath closed the eyes of our body, to open those of our *Soule*) wee shall gaine with ease, weeshall enjoy by infusion, and is an accessa-

ry

ry of our Glorification. It is true, assoone as *Death* hath played the Midwife to our second birth, our Soule shall then see all truths, more freely then our corporall eyes at our first birth see all bodies and colours, by the naturall power of it, (as I have touched already) and not onely upon the grounds our *Author* giveth. Yet farre be it from us to thinke that time lost which in the meane season wee shall laboriously imploy, to warme our selves with blowing a few little *Sparkes* of that glorious fire which we shall afterwards in one instant leape into the middle of, without danger of

Scorch-

scorching. And that for two important *Reasons*; (besides severall others, too long to mention here) the one, for the great advantage wee have by learning in this life; the other, for the huge contentment that the acquisition of it here (which implyeth a strong affection to it) will bee unto us in the next life. The want of knowledge in our first Mother (which exposed her to be easily deceived by the *Serpents* cunning) was the roote of all our ensuing *Misery* and *Woe*. It is as true (which wee are taught by irrefragable authority) that *Omnis peccans ignorat*: And the well-head of all the

the Calamities and miſchiefes in the World, conſiſteth of the trouble and bitter waters of ignorance, folly, and raſhneſſe; to cure which, the onely remedy and antidote, is the ſalt of true *Learning*, the bitter *Wood* of *Study*, painefull meditation and orderly conſideration. I doe not meane ſuch *Study*, as armeth wrangling *Champions* for clamorous *Schooles*, where the ability of Subtile diſputing to and fro, is more priſed then the retriving of truth; But ſuch as filleth the mind with ſolid and uſefull notions, and doth not endanger the ſwelling it up with windy vanities. Beſides, the ſweeteſt com-

companion and entertainement of a wel tempered mind, is to converſe familiarly with the naked and bewitching beauties of thoſe Miſtreſſes, thoſe Verities, and Sciences, which by faire courting of them, they gaine and enjoy; and every day bring new freſh ones to their *Seraglio*; where the ancienteſt never grow old or ſtale. Is there any thing ſo pleaſing or ſo profitable as this?

— Nil dulcius eſt, bene quam munita tenere
Edita doctrinæ ſapientum templa ſerena;
Deſpicere unde queas alios, paſſimq; videre
Errare, atque viam palantes quærere vitæ.

But now if twee conſider the advantage we ſhall have in the other

other life by our affection t
Sciences, and converſatio
with them in this, it is woo
derfull great. Indeed that a
fection is ſo neceſſary, as with
out it wee ſhall enjoy litt
contentment in all the know
ledge wee ſhall then be repl
niſhed with: for every one
pleaſure in the poſſeſſion of
good, is to bee meaſured b
his precedent *Deſire* of th
good, and by the quality
the taſt and reliſh of him th
feedeth upon it. Wee ſhoul
therefore prepare and mak
our taſt before-hand by aſſu
faction unto, and by ofte
reliſhing, what wee ſha
then be nouriſhed with. Th
Engliſ

Englishman that can drinke nothing but *Beere*, or *Ale*, would bee ill bestead, were hee to goe into *Spaine* or *Italy*, where nothing but *Wine* groweth: whereas a well experienced *Goinfre*, that can criticise upon the severall tasts of Liquors, would thinke his *Palate* in *Paradise*, among those delicious *Nectars*, (to use *Aretines phrase* upon his eating of a *Lamprey*.) Who was ever delighted with *Tobacco* the first time hee tooke it? And who could willingly bee without it, after hee was a while habituated to the use of it? How many examples are there dayly of young men, that marrying upon their Fathers

com-

command, not through pre
cedent affections of their own
have little comfort in worth
and handsome Wives, that o
thers would passionately ef
fect? *Archimedes* lost his life
for being so ravished with the
delight of a Mathematicall de
monstration, that hee could
not of a suddain recall his ex
tasied *Spirits* to attend the rude
Souldiers Summons: But in
stead of him, whose minde
had beene alwayes fed with
such subtill *Dyet*, how many
plaine *Country* Gentlemen
doth your Lordship and I
know, that rate the knowledge of their husbandry at a
much higher pitch; and are
ex-

extreamely delighted by conversing with that; whereas the other would be most tedious and importune to them? We may then safely conclude, that if wee will joy in the *Knowledge* wee shall have after *Death*, wee must in our life time raise within our selves, earnest affections to it, and desires of it: which cannot be barren ones; but will presse upon us to gaine some knowledge by way of advance here; and the more wee attain unto, the more wee shall bee in *Love* with what remaineth behind. To this reason then adding the other, how knowledge is the surest proppe, and guide

of our preſent life: and how it perfecteth a man in that which conſtituteth him a man; his *Reaſon*; and how it inableth him to tread boldly, ſteadily, conſtantly, and knowingly in all his wayes; And I am confident, all men that ſhall heare the caſe thus debated, will joyne with mee in making it a Suit to our *Phyſitian*, that hee will keepe his *Bookes* open, and continue that *Progreſſe* hee hath ſo happily begun.

But I beleeve your Lordſhip will ſcarcely joyne with him in his wiſh, that wee might procreate and beget Children without the helpe of women,

or without any conjunction or commerce with that ſweete, and bewitching Sex *Plato* taxed his fellow *Philoſopher*, (though otherwiſe a learned and brave man) for not ſacrificing to the *Graces*; thoſe gentle female Goddeſſes. What thinketh your Lordſhip of our *Phiſitians* bitter cenſure of that action which *Mahomet* maketh the eſſence of his *Paradiſe*? Indeed beſides thoſe his unkindneſſes, or rather frowardneſſes, at that tender-hearted Sex (which muſt needs take it ill at his hands) me thinketh hee ſetteth marriage at too low a rate, which is aſſuredly the higheſt and di-

vineſt linke of humane ſociety And where hee ſpeaketh of *Cupid*, and of *Beauty*, it is in ſuch a phraſe, as putteth mee in mind of the Learned *Greek Reader* in *Cambridge* his courting of his *Miſtris* out of *Stephens* his *Thesaurus*.

My next obſervation upon his Diſcourſe, draweth mee to a *Logicall* conſideration of the Nature of an exact *Syllogiſme*, which kinde of reflection though it uſe to open the doore in the courſe of Learning and ſtudy, yet it will neere ſhut it in my Diſcourſe which my following the three that my *Authour* ſpinneth, ſignifieth to this place. If he

had well and throughly considered all that is required to that strict way of managing our *Reason*, hee would not have censured *Aristotle* for condemning the fourth figure, out of no other motive, but because it was not consonant to his owne Principles; that it would not fit with the foundations himselfe had laid; though it doe with reason, (saith hee) and bee consonant to that; which indeed it doth not, at all times and in all Circumstances. In a perfect *Syllogisme*, the predicate must bee identifyed with the subject, and each extreame with the middle terme, and so consequently, all

three with one another. But in *Galens* fourth figure the case may so fall out, as these rules will not bee current there.

As for the good and excellency that hee considereth in the worst things; and how farre from solitude, any man is in a wilderneſſe; *These* are (in his discourse) but *equivocall* considerations of *Good*, and of *Loneliness*: nor are they any waye pertinent to the morality of that part where hee treateth of them.

I have much ado to beleeve what hee speaketh confidently: that hee is more beholding to *Morpheus* for Learning

and rationall, as well as pleasing *Dreames*, then to *Mercury* for smart and facetious conceptions; whom *Saturne* (it seemeth by his relation) hath looked asquint upon in his geniture.

In his concluding *Prayer*, wherein hee summeth up all hee wisheth; mee thinketh his arrow is not winged with that fire which I should have expected from him upon this occasion: for it is not the peace of *Conscience*, nor the bridling up of ones affections, that expresseth the highest delightfulnesse and happiest state of a perfect *Christian*. It is love onely that can give us *Heaven*

upon earth, as well as in heaven; and bringeth us thither too: so that the *Thuscan Virgil* had reason to say,

——*In alte dolcezze*
Non si puo gioir, se non amando.

And this love must bee employed upon the noblest and highest object; not terminated in our friends. But of this transcendent and divine part of *Charity*, that looketh directly and immediately upon God himselfe; and that is the intrinsecall forme, the utmost perfection, the scope and finall period of True *Religion*, (this Gentlemans intended *Theame*; as I conceive) I have no

no occasion to speak any thing since my *Author* doth but transiently mention it; and that too, in such a phrase as ordinary *Catechismes* speak of it to vulgar capacities.

Thus (my Lord) having run through the book (God knowes how sleightly, upon so great a suddaine) which your Lordship commanded mee to give you an account of, there remaineth yet a weightyer taske upon mee to performe; which is to excuse my selfe of presumption for daring to consider any moles in that face which you had marked for a beauty. But who shall well consider my man-

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ner of proceeding in these remarkes, will free me from that censure. I offer not at *judging* the prudence and wisdome of this Discourse: Those are fit inquiries for your Lordships Court of highest appeale; in my inferiour one, I meddle onely with little knotty peeces of particular Sciences (*Matinæ apis instar, operosa parvus carmina fingo.*) In which it were peradventure a fault for your Lordship to bee too well versed; your imployments are of a higher and nobler *Straine*; and that concernes the welfare of millions of men:

Tu regere imperio populos (Sackville) memento
(Hæ tibi erunt artes) pacisque imponere morem.

Such little Studies as these, belong onely to those persons that are low in the ranke they hold in the Common wealth, low in their conceptions, and low in a languishing and rusting leisure, such a one as *Virgil* calleth *Ignobile otium*, and such a one as I am now dulled withall. If *Alexander* or *Cæsar* should have commended a tract of Land, as fit to fight a Battaile in for the Empire of the World, or to build a City upon, to bee the *Magazine* and staple

ſtaple of all the adjacent Countries; No body could juſtly condemne that husbandman, who according to his owne narrow art and rules, ſhould cenſure the Plaines of *Arbela*, or *Pharſalia*, for being in ſome places ſterile; or the Meadowes about *Alexandria*, for being ſometimes ſubject to bee overflowne; or could taxe ought hee ſhould ſay in that kinde for a contradiction unto the others commendations of thoſe places; which are built upon higher, and larger principles.

So (my Lord) I am confident I ſhall not bee reproached of unmannerlineſſe for putting in

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a demurrer unto a few little particularities in that Noble discourse which your Lordship gave a generall applause unto; And by doing so, I have given your Lordship the best account I can of my selfe, as well as of your commands. You hereby see what my entertainments are, and how I play away my time,

——*Dorset dum magnis ad altum*
Fulminat Oxonium bello, victorque volentes
Per populos dat jura; viamq; affectat Olympo.

May your Counsels there bee happy, and successefull ones to bring about that *Peace* which if wee bee not quickely blessed withall, a generall ruine threatneth the whole *Kingdome*. From *Winchester* house

houſethe 22. (I thinke I m
ſay the 23. for I am ſure it
morning, and I thinke it
day) of *December* 1642.

Your Lordſhips moſt humble
and obedient ſervant,
KENELME DIGBY.

The Postscript.

My Lord,

Looking over theſe looſe papers t
point them, I perceive I have forgot-
ten what I promiſed in the eighth ſhee
to touch in a word concerning Grace: *I*
doe not conceive it to bee a quality, in-
fuſed by God Almighty *into a Soule.*

Such kind of diſcourſing, ſatisfyeth
mee no more in Divinity, then in Phi-
loſophy. *I take it to bee the whole com-*
plex of ſuch reall motives (as a ſolid
account may bee given of them) that in-
cline a man to vertue, and piety; and
art

are set on foote by Gods particular Grace and favour, to bring that worke to passe. As for example: To a man plunged in Sensuality, some great misfortune happeneth, that moudeth his heart to a tendernesse, and inclineth him to much thoughtfulnesse: In this temper, hee meeteth with a Booke, or a Preacher, that representeth lively to him the danger of his owne condition; and giveth him hopes of greater contentment in other objects, after hee shall have taken leave of his former beloved Sinnes. This begetteth further conversation with prudent and pious men, and experienced Physitians in curing the Soules Maladies; whereby hee is at last perfectly converted and settled in a course of Solid Vertue, and Piety.

Now these accidents of his misfortune, the gentlenesse and softnesse of his nature, his falling upon a good Booke, his incountring with a pathetick Preacher, the impremeditated Chance that

that brought him to heare his Sermon
his meeting with other worthy men, a
the whole concatenation of all the inte
vening accidents to worke this good effe
in him; and that were ranged and di
posed from all Eternity, by Gods *pa*
ticular goodnesse and providence for h
Salvation; *and without which he ha*
inevitably been damned, this chaine
causes, ordered by God *to produce th*
effect, I understand to bee Grace.

FINIS.

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